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2

MY UNDERTAKING AND ITS AUSPICES. 2

In 1854, Comte's Positive Philosophy and Feuerbach's Essence of Christianity fell under my observation. Many years before, I had read Fourier. His system, by itself, however, seemed to me to lack foundation. But Comte furnished that foundation, and Feuerbach's demonstration of the naturalness of "supernaturalism" precluded the possibility of *my* coming to any other conclusion in the premises than that the religious idea was the index to, and nature's guaranty for, that Heaven on earth, of which Fourier was the prophet; but which he, unfortunately, attempted to minutely describe at too great a distance, and thus fell into vagaries, with respect to particulars, which did much to obscure, and bring into contempt, his most profound and transcendently brilliant discoveries.

I now determined to do all that lay in my power to forward that human perfection which was no longer a mere vague abstraction, but a mathematically calculable certainty. I soon placed before the American public, "*The Positive Philosophy*" of Auguste Comte, "The Essence of Christianity," by Ludwig Feuerbach, and *Fourier's* "*Social Destiny of Man.*"

It is but justice to Messrs. D. Appleton & Co. to say that before I commenced publishing liberal books, they imported an edition of The Positive Philosophy; a work as much more powerful in the destruction of theology, than anything before written, as Sharp's rifles and artillery are more destructive than pop-guns and bows and arrows.

Also, the Messrs. Harper & Brothers had the honor to precede me in the publication of "Howitt's History of Priestcraft." They also, as I do, publish that silencer of Moses—that most powerful antidote to superstition, priestcraft, and old fogyism, "*Vestiges of the Natural History of Creation.*"

In fact, the largest publishers both in France, Germany, England, and the United States are finding it for their interest to publish, not only the most thorough of what are vulgarly called "infidel books," but even those books which recognize the *rights of the human passions.* To such an extent have passional rights come to be respected, that our most fashionable periodicals increased their circulation immensely by laying before their readers that unanswerable plea for the freedom of the affections, purporting to be a letter from the *truly* Honorable Mrs. Mary Gurney.

Do the Harpers, the Browns, the Littles, the Bohns, the Appletons, the Longmans, and the numerous other eminent publishers who are putting forth books which are sapping the very foundation of "our holy religion" in a "*quiet way*," as their Christian (?) apologists term it, *sincerely* believe what they profess to? When *I* professed the religion of Christianity (which was only whilst I remained ignorant of the fact that its truth had been *understandingly* disputed), I was as sincere as I am now that I profess the religion of science; and I most solemnly declare, that I would have suffered martyrdom in its most horrible form, sooner than I would have published Higgins's "Anacalypsis," Comte's "Positive Philosophy," Theodore Parker's works, Buckle's "History of Civilization in England," "Hume's Essays," the "Vestiges of Creation," Howitt's "History of Priestcraft," Humboldt's "Letters to Von Ense," or hundreds of similar works now put forth in "*a quiet way*," by Christian (?) publishers. I most earnestly entreat the Christian (?) apologists, for the "*quiet*" method of "damning souls" and

"demoralizing mankind," to reflect one moment on the character of the scheme which they are apologizing for. Do but this, and whatever may be your conclusions as to religion, you will respect, aye, love me ever afterward for this hint.

The "Essence of Science" I published in 1859, and "The Religion of Science" in 1860. These give a view of the results which a practical application of Comte, Feuerbach and Fourier must produce. They show conclusively, that *nature* is sufficient; that she spontaneously tends to perfection. And they demonstrate how man can so facilitate the process, that this great aim of nature may be attained with rapid and constantly increasing speed. Up to the present time, so great has been the demand for books, liberal not only with respect to opposition to theology and its governmental superstructure, but with respect to the long-crushed rights of the human passions, that my publications are now forty-four in number, of large size on the average, and many of them have, without recourse to auction sales or to the fraudulent and gambling credit system, reached their fifth edition.

THE CLERGY ARE COMING ROUND.

The clergy have been most encouraging purchasers of my books, as their preaching attests. Scarcely a discourse do they deliver in which they do not allude to some of them, *or their contents*, and in a manner exactly calculated to arouse curiosity respecting, and to stir up inquiry for them. The best points in their sermons are suggested by my publications, as all know who have heard the one and read the other. The books which I publish, and similar ones, are now far more consulted by the higher clergy than is the Bible itself. Evidently, they long to be able to preach the religion of science, to expand the infant mind by means of it, instead of cramping it all but to death within the narrow compass of the religion of mystery. As, throughout nature, the good which is capable of arising from use, is in exact proportion to the evil which arises from abuse, what conceivable good may we not with certainty expect from that now most abominable of abuses, the church?

THE RICH ARE WAKING UP.

From the wealthy—from those who are heartily sick of the mockery of the gilding which little more than hides their misery from those who cannot afford whitewash for theirs—who see that the way which I am showing is the only one whereby wealth can be made valuable to any extent worth mentioning, have I also received most substantial support. But I must not mention names. We must "wait *a little* longer" (and I am encouraged to think not *very* long) before it will be *popularly* glorious to reward the toils and strengthen the hands of those who are laboring for the religion of science and its *practical liberty and goodness*.

THE LADIES ARE ON MY SIDE.

Terrified by superstition, and brow-beaten and constrained by old fogyism, their silver-toned voices and sweet lips may falter out No, but their ravishing eyes say Yes. Their inmost heart-aspirations are for the triumph of a religious and social system which will develop them beyond a blemish; thus banishing their jealousies of each other, and rendering them very goddesses at whose feet it will be the highest bliss of man, commensurately developed, to adore. In their inmost hearts, they long for the time when love will be universally reciprocal, and when

lovers may, secure from harm and consequent disgrace, spontaneously luxuriate in each other's embraces.

ALL THE WORLD IS WITH ME.

Mankind express their fears that the *intelligible* perfection which I, an apostle of the religion of science, preach, is "*too good to be true.*" They thus *naïvely* own that their very hearts' desire is for the triumph of the religion of science and for *my success.* Is not happiness the wish of all? Can any one object to Heaven on earth? Why believe in a Millennium incomprehensibly producible, instead of in one demonstrably practicable?

THE OLD FOGIES

even do not hate me; they but delude themselves when they think so. Man's own ignorance is the only thing which he *really* hates. It is his ignorance alone which stands between him and perfect. and sufficiently lasting happiness; ignorance with respect to the modifications and harmonies of which the *substantial* is precisely as susceptible as that figment of the imagination, the "*spiritual,*" is incoherently fancied to be. There is, there *can be*, no despotism, no evil, of which the kind of ignorance just named is not the sole cause.

THE PRESS IS MY ALLY.

The Religious Press, even, indirectly aids me!

THE DAILY "WORLD,"

a newspaper unctuous of holiness, in an elaborate general notice of all the books published by me, says that they are "without suppression," and that I have "wit enough to see that honesty is the best policy;" which high eulogium contrasts ludicrously enough with its author's simultaneous *feint* of reproving me for my course as a publisher.

Is it a rare specimen of "honesty," and therefore deserving of special praise, for an *American* publisher to put forth books of vital importance to mankind "without suppression?" Have either of the editors of "The World" (one of whom I am told is a "*Shakspeare Scholar*") ever been employed in mutilating European books for the edification of the American public, a public which glories in nothing so much as in being its own best judge in all matters pertaining to religion, government and morals?

The censorship of the press is so odious, that it has to be exercised with great caution and due formality, even in *imperial France.* Do publishers, in "*free*" America, dare to erect themselves into the most insufferable of tyrants? And am I the only publisher on whom this great Democratic Republic can safely rely? "*The World's*" praise is either alarmingly significant, or altogether too complimentary. I am well assured that the views of "The World," *sub rosâ*, both with respect to "the flesh" and "the devil," are "*all right,*" that its whole body editorial inwardly prefers truth to falsehood; and that they would fain displace books which perpetuate mystery, despotism and old fogyism by those which advocate intelligibility; which demonstrate how to achieve *actual liberty;* which show how abominably the sexual relations have hitherto been fooled with, and how to remedy that and every other evil. But whoever dares not say so in a straightforward manner evidently has not yet, as "*The World*" says that I have, made the grand discovery that "honesty is the best policy."

"*The World*" evidently does not discern the signs of the times. It libels the intelligence of the age, and underrates nineteenth century advancement in not daring to approve my course and recommend my publications, without *feigning* to be doing the contrary.

Does "*The World*" expect or desire to be believed sincere by those whose opinions it values, and whose judgments it respects, when it affirms that the renowned "*Decameron*" *of Boccaccio*,* and the world-famous "*Confessions*" *of Jean Jacques Rousseau*, are works of "slender literary merit?" "*The Confessions*," says Lord Brougham, "is the greatest triumph ever won by diction."

Does "*The World*" sincerely wish it to be understood that it judges Dryden, Ovid, and Johannes Secundus to be authors of "slender literary merit?"

Nor shall "*The World*" excuse itself for advertising my publications "*gratis*," under the pretext of exposing me for attempting to bribe it to puff them. At the risk of appearing ungrateful, even, I assert, upon my honor, that I never, either "anonymously" or "personally," offered, or instigated to be offered, pay to *any one* for "puffing" or praising my books; that I knew nothing whatever concerning a recent "*Puff Gratis*," both of myself and my books, until I read it in "*The World*." When I cannot do business except by such contemptible methods, I will retire; or, at least, be consistent enough to publish only such books as are conceived in falsehood, and can best be palmed off through corruption.

I am duly grateful to "*The World*" for its evident *good intentions* toward me as a publisher of "Books which *are* Books," and which are reliable, or "without suppression;" and, in return, I will give it a piece of information. Mankind, with the exception of the pitiably unintelligent, are now so sick of mystery, and its superincumbent political, social, and moral inefficiency and abomination, that they simply endure these, *together with the gammon which hypocritical cowards perpetrate in consequence thereof*, because they do not well see how to get rid of them; they patiently *suffer* these, whilst waiting for the triumph of the intelligible and satisfactory religion of science, and its corresponding governmental or social art. If you have anything useful, or which, after duly considering, you deem useful *and practical*, to offer on religious and social subjects, or, if you wish to direct attention to useful books in relation thereto, and guide the *thinking* public to *where such books are sold*, let what you *say* indicate *directly* what you *mean*. All but downright fools will like you the better for it, and, what is of vastly more importance to yourself, or *should be*, you will thus *justly* secure your own respect and esteem.

If we *really have* an inquisition in this country; a power somehow lurking in *our* social structure—in *our* "model republic," which overrides its own "*free*" "*Constitution*," vetoes Protestantism, and belies all our boasts of liberty; a power before whom reformers, or *their friends*, have *cause* to quail, and falter and prevaricate, as "The World" seemingly does, measures cannot be too promptly taken to eliminate that abomination, to purge our democratic republic of what, to it, is immeasurably more humiliating and disgraceful than it can be in Spain, or in any country where civilization has not advanced to Protestantism and its correlative, the "elective *franchise*."

* Such writers as Ben Jonson, Dryden, Moliere, and even Shakspeare, have, *surreptitiously*, I am sorry to say, taken Boccaccio for their model; and Roscoe, and even Milton, seem at a loss for terms strong enough to express their admiration of the genius which conceived "*The Decameron*."

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III. FABLES FROM BOCCACCIO AND CHAUCER. By John Dryden.

In The Confessions, The Decameron, and The Library of Love, are fairly, openly and perfectly exhibited, the *hitherto and now* workings, under the difficulties which old fogyism throws in its way, of the tender passion to which sentient beings are indebted for their existence.

Yet to such a pitch has false religion perverted the rationality of the highest order of sentient beings, that *some* of them are too "*chaste*" to read any of the said works except *privately;* and so *very* "modest" as to try to prevent everybody but themselves from reading them at all!

And stranger still, *some* even, who flatter themselves that they have abandoned false religion, do yet so cling to that insidious phase of it—moralism—that they continue to imagine *ignorance* to be a safer guardian for virtue than *knowledge!* Oh, how ineradicable is inbred falsehood.

I would insure young ladies and gentlemen against the traps and pitfalls to which present institutions expose them, who have read every book in my Catalogue, for half the premium for which I would underwrite those whose natural feelings have been so repressed, that pent-up lust crimsons their cheeks with blushes, and casts

down their eye-glances with shame, on reading the holy text—"Before the *rooster* crows twice, thou shalt deny me thrice."

The New York Tribune, in the course of its remarks on the elopement of Mary Gurney, the wife of a rich London banker, with her groom, most wisely says:

"The fashionable mode of treatment may be summed up in the terse injunctions, 'Cover up!' 'Keep dark!' Let all reputable people shut their eyes to the innumerable escapades, ignore (so far as possible) their existence, and keep all knowledge of them, to the extent of our ability, from the minds of our children, but especially of our daughters. And it was under the influence of this system that Mary Gurney, herself an illegitimate child and the offspring of an elopement, was reared. * * * We believe the system to be radically wrong and practically disastrous. We believe it no more desirable to seal the eyes of the young to the fact of the existence of Adultery than to that of the existence of Murder."

The passional books which I publish, including even Fourier on the Sexual Relations, excite no morbid or unnatural curiosity; for if, in Rousseau's Confessions, priests and celibats are exposed for unnatural conduct, it is always in such a way as to excite disgust therefor. Rousseau confesses that his discoveries in that direction well nigh cured him of a most unnatural habit. They do not present such conduct as *natural* or *common*, as certain law-books, contrived by the most treacherous malice, or by consummate ignorance, and accessible to all curious youth, do; nor, above all, as heaven-sanctioned, as the Bible leaves it plainly to be inferred that the conduct of "righteous" Lot's family was.

Reformers should consider themselves as physicians to the social organism. And how are physicians to find out how to apply effectual remedies without studying the symptoms which their patients exhibit.

These Passional Books, studied in connection with Plato, the ablest expounder of the ethical code which has not altered a particle to this day, show what a miserable quack nostrum moralism is. It was a perfect abortion from the beginning, as all will discover who read Ovid. They show the disastrous effects of attempting to repress the natural, and by far the strongest and most imperious of human passions. Should this knowledge be smothered? Surely thoughtlessness, insanity or idiocy are the only pleas which can save those who contend that it should be, from being justly accused as the malicious emissaries of evil, treacherously disguised as the ministers of good.

These books show that society must pursue a radically different course with the human passions. They show that the human desires cannot be conquered; that attempting even to repress them, only causes them to raise the very devil. And what a horribly dull, monotonous, stupid and dreary world this would be, if the raid of moralists against gallantry should prove a complete success. If a scheme of monogamy could be invented, whereby all sexual intercourse out of it would be impossible, does *any one* suppose that such a scheme would not upset monogamy itself, in twenty-four hours' time, no matter what the consequences might be? Adultery, fornication, and prostitution, are absolutely inseparable from monogamy; they are as much its counterpart as the Devil is the complement of Christianism. Moralists *naively* confess this; they confess that the above "vices" are "necessary evils"—evils which *they* despair of curing. "Necessary evils?" 'Tis the most abominable lie ever uttered. 'Tis the most horrible blasphemy that by any possible form of words can be perpetrated.

Is it not, then, matter of legitimate mirth, that the love passions circumvent, by *any* means, all the machinations of gloomy, unnatural, depraved, abhorrent, blasphemous old fogyism? that they show their ability to *compel* the doctors of the social organism to study till they find out how to unobstruct the course of natural law, and render its operation harmonious and good?

Down, I say down, with those *guardians of social corruption*, hypocrisy, make-believe and cant. Away with that immaculate abortion—that most insidious treachery; that complete clog in the way of *practical good*—moralism. Man wants the SCIENCE AND ART OF WELL-DOING. Nothing short of this will avail.

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THE END

[PRICE 1 CENT.—POSTAGE 1 CENT.]

NO. 1--A VISION WHICH MOSES CHASE SAW IN 1849.

In the year 1849, I, Moses Chase, had a vision I saw that I was standing upon a moderately elevated ridge of land, and I was facing the east; and saw the Moon—it was about two hours high, and about the last quarter. It shone with great splendor, so much so, that I gazed upon it with admiration, and while I was looking at it I saw it separate and there were two half Moons a few yards apart; then I wondered with great admiration, and while I was wondering what it meant, suddenly both half Moons became two flaming swords, the hilts were up and the long red and wide blades were pointing down towards the earth; and then I wondered with still greater admiration what could all these things mean; and while I was looking at it, I heard a sound like a tornado coming from the north towards the south; and as it drew near it roared louder and louder; and as it came along it struck a *Capitol* or *Government* house and took the entire roof off the north side, and it went down against the tornado and struck the ground and bounded up, and then the awful tornado took it and dashed it all to shivers; and it went past me, and was carried up into thick blackness and darkness, never more to be seen again. As the tornado passed on by me it barely grazed my feet and ancles, but did not throw me down.

No. 2.—THE WORD OF THE LORD.

The word of the Lord that came unto the Patriarch Moses, an Israelite of the tribe of Joseph, and of the lineage of his son Ephraim, on the fourteenth day of the second month, called February, in the year one thousand eight hundred and fifty-eight, at the time when James Buchanan was President of the United States of North America.

Behold! O ye people of this generation!

Thus saith the Lord, the almighty God of Israel—The Famine, the Pestilence, and the Sword are close upon thee.

No. 3.—A VISION.

*A *vision which the Patriarch, MOSES CHASE, saw and heard concerning the government of the United States of North America, and the several States individually, on the third day of the twelfth month, called December, in the year One Thousand Eight Hundred and Fifty-eight.* * *

The vision of the Almighty came upon me; and while I was awake, with my eyes shut, I saw, evidently in vision, (*a*) a very large and exceedingly lofty tree, which exalted itself (*b*) above all the (*c*) trees of the forest; and the roots were many, and some of them were very large and strong, and the appearance of the tree was like unto a (*d*) Columbia poplar; and near unto it were standing a number of (*e*) smaller trees of different sizes, and there was one of them (*f*) had a large and heavy top, which leaned towards the South; and another of them was (*g*) an exceedingly ill-favoured tree, which exalted itself (*h*) above the large and exceeding lofty tree. And I was commanded to go up into the large and lofty tree, and speak unto it, and unto the other trees,—and, where you cannot go, there shall you send,—and say unto them, "You have exalted yourselves above measure, therefore come down, in meekness and humility, before the Lord, and repent of all your sins and transgressions, and be baptized for the remission of your sins, by men who are called of God, and are ordained unto that authority, and

have hands laid on you for the gift of the Holy Ghost, by men who are called of God, and are ordained unto *that* authority, and receive the fulness of my gospel which I have sent unto you: and keep all my commandments, and ye shall be numbered with my covenant people, which are of the house of Israel." And if ye do these things, ye shall *not* be hewn down and cast into the fire; but, if ye do not these things, ye *shall be brought down*, for ye shall sever the union, and set up two governments upon the land, and ye shall take the sword, and shall kill one another.

Behold! O ye ambassadors of foreign nations! Cursed shall be the nation that shall interfere with either of the governments that shall be set up upon this land, to help or assist one of them to overthrow and destroy the other; for they shall be drawn into the vortex, nation after nation, and kingdom after kingdom; and they shall wade through blood and carnage, with the curse of the Almighty God upon them; and they shall reel to and fro like drunken men, and they shall stagger and fall, and shall *never* rise again.

And from the time of the vision unto the consummation and the end thereof, when that which is determined shall be poured upon the desolator, there shall be three score years; and seven years, according to the years of an hireling. And between these two terminating points shall be the (*i*) end.

(*a*) The United States Government.
(*b*) In pride and grandeur.
(*c*) Nations of the earth.
(*d*) Located at the District of Columbia
(*e*) State governments.
(*f*) Pennsylvania.
(*g*) South Carolina.
(*h*) By rebellion.
(*i*) Full end of all nations.

*Where there is no vision the people perish —PROV. xxix; 18.

[First edition of this issued February, 1859. Second edition, April, 1860. This third edition, February 14, 1861.]

No. 4.—A DREAM.

Baltimore, Dec. 23, 1859.

Last night, I, Moses Chase, had a dream concerning a great convention at Boston, to discuss the matter of severing the Union; and one of the delgate's name was Robertson, (or something like it;) and there were great words spoken; and South Carolina rebelled and decided the question against the north, and cut off all intercourse with it.

N. B.—The consumption that is determined upon the whole earth will commence at the rebellion of South Carolina, which "the Lord says will eventually terminate in the death and misery of many souls."

No. 5.—A DREAM.

Baltimore, April, 1860.

I, Moses Chase, had a dream concerning the Presidential election which will take place this year; and this is the dream:—The Black Republicans (as they are called) will get the day and will keep it a thousand years.

N. B.—It is nothing but a dream, and whether it is prophetic or not, I do not know. The Lord says that the prophet that hath a dream let him tell a dream, (JER. xxiii; 28.) and he that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord.

No. 6.—A VISION.

Baltimore, Dec. 6, 1860.

Last night, I, Moses Chase, saw in a vision, a great number of living

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No. 1.

The Moon represents the government of the United States of North America. The severing of the Moon is the severing of the government. And the two half-Moons becoming two flaming swords, the two governments taking the sword and killing one another. And the tornado is an army of a foreign nation assisting the South to overthrow and destroy the Northern government.

No. 2.

February 14*th*, 1858.

Remember Pharoah's dream. (See Genesis 41st chapter.)

No. 3.

December 3*d*, 1858.

In this vision trees represent governments. The references explain this part of it: the time of the vision the third of December, 1858; the end thereof will be when the consumption decreed hath made a full end of all nations. (See Isaiah xxviii; 22. Also, Jeremiah xlvi; 28.)

The end is what is called in Scripture the end of the world, (not the end of the earth;) it is the dashing to pieces of the Gentile nations and kingdoms of the world. (See Psalms 11; 8, 9. Psalms 149; 5 to end. Rev. 2; 26, 27.)

The length of time from the vision to the end is between 60 and 67 years; the length of a year, the same as we hire a man by the year. It will take place between 1918 and 1925.

No. 4.

It is a dream, and whether it is prophetic or not I do not know.

No. 5.

It is a dream; and as far as the Presidential election is concerned, it has come to pass; they carried the election, and there will be no more before the last resurrection, which will be a "little space" beyond the thousand years Millenium. (See Rev. 20; 7 to 10.)

No. 6.

In this vision living creatures represent governments. The ill-favored creature, running into the bottom of the mass, represents one of the State governments going to foreign governments for assistance. The devouring of much flesh, is "the death and misery of many souls." The one which I saw, entirely different from all the others, is the Prince of darkness stirring up the nations to anger. The very dark red color of his body denotes the character of his mission. The large and long horns which it had denotes power to take peace from the earth. (See Rev. 6; 4.)

No. 7.

The latter part of this dream is prophetic.

No. 8.

In this dream the two planets are two governments that will be set up upon this land, (see No. 3.) The red color of the small planet denotes that it will be stained with much blood. The dark color of the large planet denotes that it will be totally eclipsed with deeds of darkness. Venomous creatures denote power to poison the minds of the people, and fill the land with violence. In Scripture, horns denote strength and power. They shall have power "to prepare war, and wake up the mighty men," and to draw into the vortex nation after nation, and kingdom after kingdom, and to take peace from the earth; and all nations shall be at war one with another, and every man's hand shall be against his neighbor.

No. 9.

This vision is prophetic—it is the testimony of Jesus.

No. 10.

This vision is prophetic—it is the testimony of Jesus. The Editors and Publishers of both political and religious papers, and Governors of States and Territories, and *Ambassadors of foreign nations will do well that they take good heed unto it; especially the latter part.

No. 11.—A VISION.

Baltimore, March 15th, 1861.

Last night, between eleven and twelve o'clock, I, the Patriarch Moses Chase, had a vision concerning the future management and employment of the Navy of the United States of North America, from the present time, down to the time of its final destruction. I awoke from a sleep, and the vision of the Lord came upon me, and he spake to me in my own language, and informed me that under the present administration a part of the vessels of war will be called in twice a year, to places appointed for them to come to, and receive provisions and all the equipage necessary for a six months' cruise, which will be along the coast and gulf as far South as Mexico, in order to protect the interest of the two governments, both South and North, against invasion by foreign nations; and before they return they shall set themselves in battle array, and shall engage in a sham battle with each other, in order that each and every man may be instructed in the discharge of the duty assigned him. And after about five years of these Naumachy exploits, there was some change in the affairs of the administration, and there came a powerful fleet of war vessels and overpowered the American Navy; then there came another fleet of war vessels more powerful than the former, and conquered it, and re-captured the American Navy. The next thing of great importance that I remember clearly, collectively and understandingly, concerning the American Navy is, that after a considerable number of years, they were engaged in a base ignominious hostility against each other.

Baltimore, Md., May 27, 1861.

*Ministers.

creatures, (see Acts x; 11, 12,) many of them were such as I never saw before—they were a representation of all the gentile governments of men upon the face of the earth—and they were collected together in a great mass, and there appeared to be great commotion and confusion among them. I did not know the object of all this until I heard it announced that they had come to the conclusion to destroy one another. When they commenced I saw that the uppermost one (*a*) was exalted above all the others, and that it was white, and had more light than all of them; and presently I saw that the upper one had lost a part of its white substance, and then I saw the great mass moving through and through and against each other; and some of the small (*b*) creatures were about my feet, and I commenced stamping upon them with my right foot, and when I thought I had crushed them I commenced wiping my foot by drawing the bottom of my shoe upon the ground; and when I thought that I had wiped off all the crushed matter, I gave one heavy stamp with my foot, and saw a very ill-favored creature run from my foot into the great mass. It was either a Lizard or an Alligator. It had the appearance and quick motion of a Lizard, but like an Alligator. It was a devourer of much flesh, and it ran into the bottom of the mass.

About midway, and near the bottom of this great mass of living creatures, I saw one entirely different from all the others; its body was small, and of a dark color, and it had very large and long horns, and carried them nearly perpendicular, and wide apart. It was very busy in the mass, and I struck at it and it immediately went into the mass and disappeared from my sight.

(*a*) United States Government. | (*b*) State Governments.

No. 7.—A DREAM.

Baltimore, Feb. 4, 1861.

Last night, between the hours of twelve and one o'clock, I, Moses Chase, dreamed that I was on the top of a steep hill, and I attempted to descend by a very narrow footpath on the eastern side of the hill, to a deep valley or gulf below; and as I descended cautiously until I was near the bottom of the hill, where the path was wet and slippery, my feet slipped and I landed in the valley below, standing erect on my feet. I then heard two wagoners conversing together; one of them was from the west, with a wagon load of wheat, and the other from the east, with an empty wagon, wanting to purchase a load of wheat; and he proposed to the other to let him have the wheat, but he objected, and said you had better come over with us, and trade with them who cultivate the wheat. I then heard one say to the other that they had come to the conclusion that the whole electoral college shall assemble at Boston on the 6th day of April, to come to a conclusion about the affairs of the Union.

No. 8.—A DREAM.

Baltimore, Feb. 9, 1861.

Last night, I, Moses Chase, had a dream concerning the discovery of two planets; and the astronomers set me as watchman, to watch the diurnal revolution of a very small planet in the north-east, in order that they might calculate the length of its years; and as I was watching, I saw it had performed one of its diurnal revolutions, but it was so indistinct that I could

not tell the exact time. It was not only a very small planet, but it was not round, and it was very dim—it had no pure light about it. The color of it was about the color of a red brick, or little more of a blood red. And while I was watching for another revolution, and thought it was about time for it to make its appearance, I saw something like it, but it was more dim and the time more uncertain than it was before; and while I was looking with great anxiety, I saw the other new planet in the south-west, and it was a large planet, but it had no light, it being darker than the moon when it is in a total eclipse. I saw that it was inhabited by venomous creatures, and they had horns about as large and as long as an elephant's tusk.

No. 9.—A VISION.

Baltimore, Feb. 11, 1861.

Between twelve and one o'clock this morning, I, the Patriarch, Moses Chase, awoke from a sound sleep, and instantly I was wide awake, with my eyes open; and the Lord made himself known to me in a vision (NUMBERS. xii; 6,) and spoke many words to me concerning an electoral college; and I heard Great Britain spoken of in connection with a part of it. I will here relate one particular item that I heard very plain and distinct. "When it shall be manifest to the electoral college that the United States cannot retain the Southern States, then shall the United States cede to the Southern States the Forts and all other property belonging to the United States, within the jurisdiction of the said Southern States.

No. 10.—A VISION.

Baltimore, Feb. 11, 1861.

Last night I requested the Lord to open the way for me to have his word printed which he had given to me by visions and dreams, and after I had a vision this morning between twelve and one o'clock. I slept, and afterwards I had another vision. I found myself standing by and conversing with one of the principal men connected with the Baltimore American, concerning the publishing of the word of the Lord, which he (the Lord) gave to me, and he said he would do it. I then said unto him that if he would do it with a pure heart, faithfully as unto the Lord, that the Lord would shower down a multiplicity of blessings upon him, such as he never experienced before; (Then there came down a shower of rain such as I never saw before; it was a plentiful shower of large drops, but it did not wet us; it came from a pure white light above; there were no clouds to be seen, and the beauty and grandeur of the vegetation and all things around us were glorious, and it was far beyond any thing that the pen or tongue can describe in our language;) but if he, in common with other editors and publishers of both political and religious papers, and Governors of States and Territories, and Ambassadors of foreign nations reject it and lay it not before the people, (especially the word of the lord that came to me on the 14th day of the second month, 1858, and the vision on the 3d day of the twelfth month, called December, 1858.) that they *shall* be cursed with a multiplicity of curses such as they never experienced before: and these curses I seal upon them in the name and by authority of Jesus the Great King of Kings and Lord of Lords.—Amen.

Baltimore, Feb. 14, 1861. MOSES CHASE.

3

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